

Bible Society Record



Containing the Correspondence, Receipts, Etc., of the American Bible Society.

"Thy Word is a Lamp unto my Feet, and a Light unto my Path."

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THE UNITY AND THE VARIETY OF THE BIBLE.

BY THE REV. RICHARD S. STORRS, D.D., OF BROOKLYN.*

The text of the Scripture holds the mind to itself, and out of itself propels its own energy and beauty into every treatise that would expound it, into every system that is vitally derived from it. It keeps theology itself from becoming as dry as the "ribbed sea-sand," and makes it, as far as it adheres to the letter of God's word, and is in harmony with its spirit, fresh and green, full of force and full of grace. It is the one Scripture which never grows old, with fountains sparkling amid its granite, and harebells wreathed around its cliffs.

And yet, by reason of this constitution, see also how capable it is of being translated into each language; not only incapable of being destroyed by mutilation or addition, or of being supplanted by any paraphrase, but capable of being physically transferred into each foreign tongue, as is no other book on the earth. Reading the best translation of a foreign work is usually like looking at the painted windows of the chapel or cathedral from the outside. You see merely the general outline, perhaps only vague and clashing blotches of colour; you do not see the fine inestimable touches and traits, the harmonious beauty of delicate lines, the glory of the golden crown, the rich crimson and blue of the robes. You see them only darkly tinted, perhaps distorted. But the Bible is capable of indefinite translation into all human tongues, because each tongue has in it of necessity the terms of narrative, of poetry, of law, of biography, and of parable; and these make up so much of the Scripture! Then, if you find that there is a final poverty in the language—which never has had the Scripture ideas as yet expressed in it—a poverty of terms to express the great facts of justification, regeneration, of redemption by Christ, and of the disciples' inner experience, language itself, when it has taken the Bible into it, becomes expanded, ennobled, spirit-

ualized. It enlarges itself to the compass of the new treasure, it exalts itself to the height of the recent acquisition. The language is regenerated, as well as the spirit of the people who use it. It becomes heavenlier, as does their society. So it was that Eliot could take this immense and magnificent book, made by so many writers in so many ages, under the superintendence of one supreme mind, and put it into the sterile and narrow Algonquin tongue, that never before had held a conception of any one of all the facts, of any one of all the elements of spiritual experience, which the Scripture brings to light. So it is that it can go to-day into the language of the Chinaman, of the Japanese, the New Zealander, the Esquimaux, the Tamil people or the Tartars, or the Bushmen of South Africa. It can go, as it has gone, into more than two hundred languages of the earth. It can go into *all*, by reason of the fact that it is so carefully and variously made up, of story, song, law, proverb. You cannot translate other books in like manner, as I have said. The fact that this book can be thus translated, as it indeed has been, and can be made the property of the world—the fact that we have this wonderful modern gift of tongues, through these translations of the Scripture into so many languages and dialects of mankind—is owing to its marvellous literary constitution. No language will fail to give some part of it clearly and fully; and each part by itself, when fully received, will be found to be instinct with the life of the whole.

But observe, yet further, that from that whole, so various, so vast, so complete as it is, we gather a final, total impression of the truth which it brings, which is far more sufficient and far more impressive than we otherwise could have had; because we see that truth at so many angles, from so many points, and through the medium of so many styles. The Bible is like a diamond that has not one, but fifty faces, from each of which the radiance flashes. It is like a great palace, not like a wall. Many books are like walls, thin, perpendicular, alike on both sides, which are only attractive when thoroughly masked under trellis

*From a volume entitled "God's Word: Man's Light and Guide," published by the American Tract Society.

and vine. Here is a palace, with many fronts, with hospitable doorways, storied roofs, far-reaching outlooks; its whole exterior broken into different angles and gables, hanging balconies, oriel windows; its vast interior rich in saloons, music-halls, galleries, libraries, the theatre, the throne-room, all the apartments for work and for rest, for study and for pleasure, for public ceremonial, and for serene domestic joy. Such is the Bible. And from this manifoldness of its structure we get a final impression of its truth, which is richer and more powerful than could possibly have been made if in its constitution it had been narrower and more limited.

One of our American artists, wishing to perfect for himself a portrait and a bust of Shakspeare, took the death-mask from the face of the poet, and had twenty or thirty photographs made, from every possible angle of vision, that he might get the fullest light on every point of face and head; then came the portrait on the canvass, and then the stately head in marble. So we look at the figure and face of Christ, as these are given us in the Bible; from the earliest prophecy, from the law, from the ritual, from the psalm and the song, from the evangelical prophecies of Isaiah, from the story of Matthew, and the other of Mark, and the other of Luke, and the wonderful spiritual story of John, from the argument of Paul, the exhortation of Peter, and the great vision at last of the King in the heavens—when the garden, with which the race began, has become the eternal city of God, and when the babe-prince is the Lord of the saints—we take all these, and from them all we get such a transcendent image of the Son of God as no one writer could have given. It takes forty writers, even under the inspiration of God, to portray for us that sympathizing Sovereign, that bleeding Conqueror, that crucified King, whom we are by-and-by to see, with the pierced hands holding the sceptre, with the many diadems where was of old the crown of thorns!

So it is, friends and fellow-workers, that this variety in the structure of the Scripture vindicates the book in which it is found as coming from God; designed in his wisdom, accomplished by the impulse and the influence of his Spirit. It makes the book universal in its range, adapted to all men. It makes it comprehensive in its appeal to each individual student of it. It makes it the most educating book in the world; to him who would master all its contents; makes it the grandest power in civilization, by which inquiry is challenged and thought is stirred, on every side, which becomes the germ of arts and of sciences, of universities and libraries, of generous literatures, social ameliorations, enlightened governments. Because it is formed as it is, it is made impossible to destroy its integrity, or to make it teach another doctrine than that in which all its parts concur; impossible to paraphrase, yet easy to translate it, into every tongue. Because it is framed as it is, we get from it such an ultimate impression and conception of the truth, so complete and so powerful, as could not otherwise have been conveyed. And all the time it is one in its substance, in its truth, in its law, in its clear revelation of God and his government, of man and his needs, of Christ the Lord, the King of the world, and of the divine spiritual

kingdom in which he is the head, and into which all who believe in him are thereby gathered. It has a vast, multiform oneness; not like that of Paradise Lost, or of Plato's Republic, or even of the Koran, which is one by limitation, because the utterance of a single mind. This is a oneness compacted out of all the varieties of experience, power, spiritual culture, in many separate and widely scattered writers. It is a unity built of variety; and it makes the Bible the supreme phenomenon of the literary world. It is like the earth. It is a book for the earth, and, as I said before, it corresponds with it: one planet, but with rivers, meadows, and mountain ranges, assembled in it; with seas and islands, the narrow isthmus, the outstretch of continents; with monitory fires underneath, and the great solemn stars above; with the moon walking the sky, as to-night, in placid brightness, and the sun shedding the splendor of day across the lands that are glad in his coming. So is the Bible. It has parable and psalm, brief story and vast legislation, mighty argument, charming incident, curt admonition. It too has its Sun of Righteousness; its Old Testament and its New, like answering hemispheres, what is latent in the one being patent in the other. Before the threat of its penalties the earth throbs. The unsearchable splendor of its promises gilds the skies.

Assuredly it is the Book of God. When you can prove to me that man has built the mountains of brick-work, and has covered the earth with a mud which he has manufactured for soil—when you can convince me that he has adjusted the planet in its poise, and set the stars upon their courses—then you may prove to me that the Bible, with its oneness and its infinite variety, its production extending over fifteen hundred years, and with its last verse answering to its first across the dreary drift of ages, has come to us from man!

Let us study it, then, my friends, with eager reverence. Let us consider it with such thoroughness of examination as is suitable to a book which comes to us from such a source! Let us count it our grandest privilege to study it; our beautiful duty to teach its wondrous truths to others, and to spread the knowledge of itself and its contents around the world. What a mission it is to make it known! We sound again the harp of David, and put to our modern lips the golden trumpet of Isaiah; we speak again with Paul in the jostling streets of Ephesus or of Corinth, or under the matchless temples of the Acropolis; we speak with Moses, fresh from the thunder and lightnings of the mount, and with his face yet shining with a gleam from the glory of God; yea, reverently we may say it, we speak again with the Lord himself, at the well-side, at the supper, from the cross on which he died, from the throne on which he reigns—when we send this Bible around the world!

No other office is so grand. No other privilege, supreme as this, can meet us until we reach the higher levels of the universe which we dwell in, and enter the felicities which wait for those who, having loved the Lord on earth, as he is here revealed in his word, at last for ever stand before him, and do his work, and see his glory, face to face!

Foreign Department.

TURKEY.—A recent letter from Dr. Bliss says that his son hopes to go soon to Adrianople, and perhaps to Philippopolis, to see whether anything can be done for the refugees or soldiers. Death, exile, and imprisonment have diminished in a large ratio the Bulgarian male population in the districts north and south of the Balkans, near the seat of war. Women and children abound, their sorrow burned into their inmost souls by the tragedies of the past few months.

JAPAN.

YOKOHAMA, August 28, 1877.

DEAR BROTHER:—The friends of Japan will be glad to hear of the almost certain termination of the rebellion, which has been in progress for now about a year, in the southern island of Kinshiu. Within a few days the announcement comes of the surrender, after bloody fighting, of thousands of the rebels, though the leaders have, for the present at least, escaped. None who take an interest in Japan, but must rejoice in the termination of this long, sad struggle. The government will now have a consolidated strength it has not known for generations, and indeed in many respects it has never been so powerful, supplied by all the appliances of western warfare. It may now be reasonably hoped the administration will feel so assured of its strength, that it will venture to relax somewhat more than it has yet ventured to do, in favour of a popular government. Yet, even the most ardent lover of freedom must acknowledge that such a people as this are not yet fitted for entire self-government, which would only put them into the hands of ambitious tyrants. Intelligence must become more general, and morals must be improved by the efforts of those who in the Bible have the broadest foundation and the strongest motive-power for the development of individual, social, and political virtue.

It is pleasant to report our Bible work in Japan during the six months ending with June 30th. The Translation Committee, whose labours are rapidly bringing the Scriptures before Japanese readers, have during the last half year completed the revision of Matthew and Mark, and the translation *de novo* of the three Epistles of John. These have all been printed in editions of 5,500, and a new edition of the Epistle to the Romans has been brought out uniformly with the rest, in octavo size. We have disbursed from our book department 8,456 volumes of Japanese Portions, and we commenced this half year with a stock on hand in our depository of about 20,000 volumes in the Japanese language. Besides our own issues we have printed editions of about 1,000 of each book, for both the British and Scotch Bible Societies.

The missionaries scattered through the land are of course the principal ones through whom the Scriptures find their way out among the people; yet in Yokohama, Tokio, Kobe, Osaka, Kiyoto, and Nagasaki, and in several places in the more inland regions, are small depots of Scriptures, either wholly or in part by natives. Colporteurs have been employed about Tokio, Yokohama, and Kiyoto, whose sales are, however, small. As yet the Japanese mind does not respond with much curiosity when the books are brought to his door. His wary nature makes him more apt to buy when no special anxiety is manifested to sell.

The following is an interesting instance of the way in which the truth advances: A Buddhist priest, not far from Yedo, received some of our Scriptures. He read them privately to others, and expounded them as he understood them. One of those to whom he thus read became so far convinced that he followed the matter up, sought out Mr. Cooper, of the American Episcopal Mission, bought all the different portions to be had, and invited the missionaries to his village. The priest himself, and the individual at first most interested, have not committed themselves further; the priest, indeed, has become an opposer, yet Mr. Cooper has in that place a very hopeful outstation work, as a result of the Scripture Portions which fell into the hands of the Buddhist priest.

And we have reason to hope that there are instances of the seed having produced fruit, which we shall never know in this world. Dr. Laning, of the Episcopal Mission at Osaka, was called as a physician to a person he had not before known. The patient died before anything could be learned regarding his spiritual estate; but his family produced a gospel and inquired regarding it, for they said the departed had left it with them, saying he believed what it said, and advising them to find out more regarding that religion.

Yours sincerely, LUTHER H. GULICK.

AUSTRIA.

GRATZ, September 15, 1877.

DEAR SIR:—Your kind letter to Brother Clark came to hand a short time since, and the *Bible Record* a few days later. We thank you very much for your interest in our work, and the Managers for the help they grant us. There is nothing of special importance to chronicle since our last. We continue to employ three colporteurs, and no new hindrances have been thrown in their way. The old ones, however, the denunciations and every other sort of counterworking of the priests, are as great as ever. Now and then there is an exception to this rule. I have heard of one priest who advises people to read the Bible, and tells them besides, that they can procure them best from the Bible Society. Such a case is so extraordinary that I am anxious to learn more about it, and shall make efforts to form the acquaintance of this man. That he belongs to the "ultramontane" party may be denied in advance. The ignorance of the Bible among the people of Austria, in general, is something astounding. I have met students in the university who have never seen a Bible, although they had been carefully educated in the Roman Catholic religion, and others who supposed that they had it, although what they really had was simply a small volume of extracts from *harmless* Scripture histories. In fact, how could Mariolatry abound to such a fearful extent if it were otherwise? Hundreds and other hundreds of poor creatures, some of them coming scores of miles, went by our house a few days ago on their way to one of her idolatrous shrines. What kind of worship it is that they pay her is well illustrated by a little incident: During a dry season some peasants visited a place dedicated to her and prayed for rain. Much to their surprise snow came instead of it. They went hurriedly back and making up in earnestness what failed in humility said: "*Heilige Maria, recht verstehe, nur ein Regen, kein Schnee!*" (Holy Mary, understand aright, send only rain, not snow.)

With best wishes, very cordially,

E. C. BISSELL.

Correspondence of the Record.

FROM REV. A. T. GRAYBILL.

MATAMORAS, MEXICO, Sept. 20, 1877.

DEAR SIR:—I send by this mail, in connection with Brother Purdie, an invoice of the Scriptures that we need at present, which I request that you send to us on as liberal terms as possible. There is great reverence here for "a large Bible" with large print, and there are many that earnestly desire such a Bible and would use it to great purpose, who are not able to buy. An old lady, a member of my congregation, who had just been thrown out of her old homestead by debt and forced to live in a remote cottage, said to me with tears in her eyes, when I mentioned that I was writing for the large reference Bibles: "My husband and I must manage some way to buy one." A prominent member of my congregation tells me that he was converted by the simple reading of the Bible, before he ever heard a Protestant sermon.

I am satisfied from facts that come to me from every direction that the success of our Mission here now is due to the extensive distribution of Bibles among the Mexicans along the border, twelve or fifteen years ago, under the auspices of the American Bible Society. In fact, in the house of most of those who come to hear the gospel and come to church, may be found a Bible which was purchased by the present owner, or the father, or friend, ten or fifteen years ago. So we feel that the colporteur has prepared the way, and we are reaping where he has sown before us.

Very truly and fraternally yours,

A. T. GRAYBILL.

WORK ON THE MEXICAN BORDER.

The Rev. A. H. Sutherland, of the Methodist Episcopal Church South, writes from Corpus Christi, Texas, acknowledging the receipt of Spanish Bibles sent to his care.

For all these (he says), accept our ten thousand thanks in the names of the Mission Boards and of the many immortal souls that such an amount of spiritual food will supply. The people are beginning to seek the Bible for its value, and not from mere curiosity or courtesy. Our work on this frontier is marvellously successful, and many incidents, most marvellous in character, show the interest in God's word and the effects which it produces among the Mexicans on the frontiers.

THE BIBLE IN MODERN RUSS.

Twenty years ago the Bible was a sealed book to the common people of Russia. The Holy Scriptures did, indeed, exist in the Slavonic or old Russian dialect, but this version was unintelligible to the masses. The Bible had also been translated into the language now in ordinary use, and nearly half a million copies had been circulated by the National Russian Bible Society; but this organization had, after an existence of ten years (1815 to 1825) been suppressed, and since that time little had been done to put the Bible into the hands of the people. The clergy denounced the Bible Society's version as incorrect, and consequently opposed its circulation, but would not themselves supply a better one. It was under these circumstances that, in 1857, the Rev. Robert Baird, D.D., went to Russia, under the auspices of the American Bible Society, with the view of stirring up the imperial government

to undertake a work to the necessity for which the church was so strangely apathetic. The czar received him kindly. The object of Dr. Baird's coming had, indeed, been already warmly commended to him by his uncle, the late king of Prussia, in a cordial letter, of which Dr. Baird was the bearer. The emperor requested him to explain what was sought for at length in a memorandum to Prince Gortchakoff, minister of foreign affairs. This Dr. Baird did, and after interviews with the most influential persons in the court of St. Petersburg returned home, having received assurances that the object he had presented should not be forgotten. The hopes thus awakened were not disappointed. Under the pressure of the imperial government, the Holy Synod of the Russian Church was at length prevailed upon to undertake the duty it had long neglected. The translation was begun. Already, in 1861, the New Testament was ready for publication. In an article on this subject in the *Christian World* for September of that year, Dr. Baird wrote: "We hasten to give God the praise, and say that the New Testament has been translated, and large editions of the Gospels and of the Acts of the Apostles have been printed, and that the Epistles and the book of Revelation soon will be." In the number for March, 1862, he wrote again: "The entire New Testament is now translated and published, and the translation of the Old Testament is going forward! It will be a great day for Russia when the entire Bible is published in the modern Slavonic, or Russ, the language of the fifty millions of people who may be reckoned adherents of the National Greek Church of the empire. And all this not only with the sanction, but at the command of the government!"

The day thus hailed in advance with brilliant anticipations has at last arrived! The translation of the Bible into the modern Russ has just been completed! And the Emperor Alexander has written to the Holy Synod a letter thanking it for its part in the good work, in which occur these remarkable words (we translate from the *Chrétien Belge*): "I direct my prayers to God, that he may grant the manifestation of the sanctifying power of his word, for the progress of the Russian people in faith and in piety, upon which depends the true welfare of empires and nations."

The British and Foreign Bible Society is reported to have distributed twenty thousand copies of this version among the soldiers of the Russian army while at Kicheneff.—*The Christian World*.

FROM BUDDHISM TO CHRISTIANITY.

The *Baptist Missionary Magazine* contains the story of the conversion of OO Shaw Mah, a Buddhist priest in Burmah, forty-five years of age, as told by himself. He describes himself as a proud, self-righteous man, believing in the transmigration of souls, and expecting to overbalance his sins by meritorious deeds. After speaking of the grand funeral which he made for his mother at a cost of two thousand rupees, he says:

About that time a priest whom you know gave me three paper books, an Arithmetic, Land Measure, and a Digest of God's Book. I had heard about this religion, but I did not understand it, for the words had gone into one ear and out at

the other. As I did not have much to occupy my time, I read the Digest out of curiosity, and very soon I began to dislike the doctrine of annihilation. I wanted to believe that I would be some great person in my next state. I knew that I had some sins, and I expected to serve the punishment of these; but I still believed that I had great merit, and I should have reward in some of my states. I came to your house after I had seen you at Shway Doh, and you gave me a tract telling about creation. I did not go for a book, but accepted it, as I wished to be polite to you. After I went to my monastery I read it out of mere curiosity, and to pass away the hours. Sometimes I was a little troubled about our way, but as our law forbids a doubt I did not dare to think very much about the new way. One day while I was absent from my monastery, a play-actor came into my place, and left one of your books which had been given to him, as he did not care for it. I read that tract, and it seemed very clear; but I remembered that I must not have any doubts, and I continued to preach and believe in the Buddhist doctrines. Though I did not believe the new law, I had a respect for it, and my heart began to say that it was the right way; and I was greatly impressed with the earnest talk of some of the Christians. They knew our way, and had left it for another one, and they said it was the right one.

I met preachers, and came to your house, and talked, and read; but I did not really believe one of your doctrines. I believed all animals had been human beings in a former state; and I often told the people that they would be dogs, or cattle, or tigers, like those about us.

But the great time came—the great time of my life. Last year I called the people, and we began to regild our big marble idol. When it was nearly done, I heard a cry of *Alas!* And when I turned, behold! the hand of the idol had fallen. It was like a dagger to my heart; and I left the men, and went into the monastery, and did not speak to any one. I was then really convinced that my idol had no power. And I said, “God, the eternal God, has shown his power and done this.” I re-read your books, and from that time I have no faith in idols. I felt that your way was the true one, and I must enter into it. I came again to your house, and talked with you and Miss Evans; and, before I knew it, I liked the name of Jesus. I saw that I had been a great sinner, and I prayed for mercy; and ere long I found peace in trusting in the blood of Christ.

All the way of Buddhism seems very dark to me now; but before the hand of the idol broke I was sincere, and thought that way was the one which would take me to some good future. My mind is now at rest, and I have no doubts. I long to have a good understanding of the Scriptures; and I wish to tell the people of this land about Jesus Christ, the Son of God, the real Saviour for sinners.

I can meditate on all the doctrines of the Testament, and never get confused; and when I pray I feel sure that God hears me. When I know more about the Scriptures, I wish to go and discuss with my friends of the priesthood. They will hear me, and God may make them believe our doctrines.

Mrs. Ingalls, in communicating the above interesting narrative, adds: “This is the history of this priest who was baptized three months ago. I have had some pleasure in marking a few points of his history; and it has given me new courage to sow beside all waters, and to expect that God will use various means to bring these labourers into his

vineyard. A priest is presented with three books. The seed did not find good ground there, but it went to OO Shaw Mah. A play-actor took a book. The seed did not find good soil, but it went to OO Shaw Mah. He was impressed with the earnestness of the Christians. The meaning of the name Jesus was given to him and his followers; but his followers heeded it not. To him it was a surety of salvation, and he was saved. Oh, pray for the seed we sow! The one who first receives the new tract may not be blessed; but the book, and the word, and the example, will find some good soil, and God’s promise will be verified. The new convert has been taken up by a Christian friend; and each morning he sits in our market stall, the once proud priest, now a disciple of Jesus, and a preacher of Bible doctrines. Once he was too proud and scornful to take a book from a woman; now he is her most earnest and most humble pupil. Let the name of our God be praised. The stone which the builders refused is become the head-stone of the corner.”

A WELL USED TESTAMENT.

Dr. Bliss reports the following from Syria:

Some time in April, 1876, if I mistake not, seventy Maronites of the village of *Sugbbin* left their church and became Protestants in a body. Their priest had imposed on them to such an extent that they could bear it no longer, and so they threw off the yoke which had proved so heavy. These people were poor and ignorant. They knew almost nothing of the teachings of the Bible. They began at once, however, to send their children to the Mission school and put themselves under the instruction of the colporteur, who also does evangelistic work. Sometimes from twenty to thirty would be gathered about him. The encouragement was so great to pour the truth into the dark minds while the Spirit was moving upon them, that the colporteur evangelist gave up his travelling from place to place for a season to work in the families of this people. To the leading man of this company a New Testament, in large type, was given by one of the missionaries. He was greatly pleased with it, and at once began to read it diligently. Afterwards he was taken sick, and for a considerable time was confined to his house and laid aside from his usual work. During this period he was examining the teachings of his New Testament almost continually. This book was always in his hand or within his reach by the side of his bed. Some priests came to see him, having been sent by the Maronite patriarch a long journey expressly to turn him and his followers back to the Maronite Church. Entering the house they saw the Testament by his bed-side. Relying upon their influence and authority as priests they cried out to the sick man, “How dare you read that book? Put it away at once.” The man, however, refused to obey their mandate. The book had done him good and not harm, and he was determined to continue to read it. They then attempted to argue the case with him, and quoted the passage, “Thou art Peter, and upon this rock I will build my church,” in support of the pretensions of the Pope. But he wisely declined to discuss the subject with them, saying, “I am but beginning to know the Bible, having never known it before at all, and cannot contend with you.” Failing to disturb or frighten the man, the priests at last left him and returned to their patriarch, having accomplished nothing whatever. “Up to the present time,” says the missionary, “this man has remained firm. Not only so, he has made

progress. Every Sunday he is in his place in the Mission church. He does not always refuse to argue, and often shows himself a champion of the Protestant faith not easily to be overcome. That Testament while it has not been abused is so thumbed and worn that it scarcely hangs together."

WORK TO BE DONE IN INDIA.

It is a great work, this which has to be done in giving the gospel to the 240,000,000 people in India. Throughout the whole country the way is clear. We have nowhere the difficulties which have just been referred to as existing in one part of Europe, for throughout every part of India the gospel can be put into the hands of the natives. There is no let and no hindrance anywhere, and even in the native States the distribution can be freely carried on. And we still need your help; there is much work yet remaining, for, although translations have been made in many dialects, still there are dialects into which the Scriptures have not yet been translated, and most of the existing translations require to be perfected. The work of translation is one of the most difficult, perhaps, which the human mind can accomplish. You may, on the one side, fall into the error of mistaking the real meaning by a too slavish attachment to the words, and on the other side you may fall into the opposite error, by striving to catch the broad idea and drift, of too wide a departure from the words. My friends, there are many of the peoples to whom we have not yet been able to give translations of the Bible in their languages; among these I may mention the Sonthals, into whose language the word of God is now being translated; and what perhaps will astonish you is, that the great mass of Mohammedans in Bengal, counting many millions, have not yet had the Bible given to them in that particular dialect with which they are familiar; and the Calcutta Society has now before it a project for carrying out a translation which shall be in close accord with their language. —*Sir William Muir, in the Bible Society Monthly Reporter.*

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ARKANSAS.

In presenting my report for this month I can say that most of the visitation and supply work has gone on favourably, Union, Miller, and Boone being added to the list of completed counties; the two former are in the southern, the latter in the northern part of the State, and over 250 miles apart, and all requiring a good deal of journeying to supply them.

One of our colporteurs has just brought me a gold dollar, kept sixteen years by a woman, solely for the purpose of buying a Bible. It was given her by her father when she was but five or six years old, with the request that she use it for no other purpose; and she has kept it sacredly, though much of the time in straitened circumstances. Her father was then leaving home during our national troubles in 1861, and he never returned, having lost his life in the army. She is now a mother, and bought with this dollar a plain Bible and some portions, getting as much of the sacred word as possible with the amount. I will send this piece of money to the Treasurer, in two or three days. This woman is one of a great number

in our State whom this visitation reaches—persons who rarely go from home, and who have been waiting for the Bible to be brought to their doors.

CALIFORNIA.

On the second Sabbath of the month I visited San José, where I held a union Bible meeting in the Presbyterian Church. The audience was very large, composed of the Congregational, Presbyterian, and Methodist Episcopal Congregations, and was addressed by Rev. Dr. Babb, of the Presbyterian Church, Rev. Mr. Willett, of the Congregational Church, and your Superintendent; the pastor of the Methodist Episcopal Church participating in the services. The meeting was very interesting.

The month has been one of labour and much interest to me, and I am pleased to report a growing interest in our work on the part of pastors and church workers.

The agent in the city is very faithful. The agent in Plumas County and the one in Calaveras County have done very good work in those sparsely settled counties in the number of visits made. Rev. Mr. Conner, in Plumas, visited 1,173 families and individuals and supplied 111 destitute families and persons. Rev. Mr. Burkholder visited in Calaveras County 814 families and individuals, and supplied 43 families and persons found destitute. Rev. W. C. Chattin visited in San Francisco 1,400 families and individuals, and found destitute and supplied 82 families and individuals. His work for the month was performed in the outskirts of the city.

COLORADO AND WYOMING.

Carbon County Bible Committee centers at Rawlins, near the middle of the Territory of Wyoming. I was gratified to find the care that had been taken of the books. A beginning has been made in a county where very little of the semblance of religion exists. No resident minister there of any denomination when I was going out, but returning I met a brother of the Methodist Episcopal connection on his way to R—. The Lord sustain him and bless his labour of love.

Uintah County Bible Society centers at Evanston. In this society more books were donated than sold last year. A young man there has a Sabbath class of Chinese. He is deeply interested in their education. A liberal donation was made to this class. Our depository there is in the hands of a good man; but all religious interests are feeble. The pastor of the Presbyterian Church volunteered visitation in the interests of Bible supply. He was the only pastor on the ground the past year.

Laramie City did a good work last year both in visitation and sales. At their annual meeting in 1876 they appointed committees of ladies to visit and supply the destitute. The committees were efficient. In some of the rougher neighbourhoods they called on Christian gentlemen to aid them. A general exploration was satisfactorily accomplished.

ILLINOIS AND WESTERN INDIANA.

Gibson County Bible Society, Indiana, has taken hold of the new plan of Bible work with a will. They have held their annual meeting, taken up their collections in part, and districted the county for a volunteer canvass. If the collections already made and the spirit manifested at my recent visit are any criterion for the future, we may expect good reports from Princeton soon.

Cass County Bible Society, Illinois, has also redeemed itself this year. Under the leadership of Agent Hartshorn they have well-nigh paid off a burdensome debt of years' standing, and have

taken a new departure. Thus we have some gleams of sunshine along with much that is not specially cheering.

We hope that when the new crops have been gathered in and marketed, there will be more old-time liberality to the Bible Cause.

KANSAS.

In the earlier days of this month our work was marked with much of the languor usual to men under such a sun as shines here. But as the month has drawn toward its close there is occasion for gratitude and much to inspire hope. The harvests of the county are garnered. The promise of autumn gatherings is excellent. Our only trouble promises to be in low rates likely to prevail for the productions of the country.

KENTUCKY AND TENNESSEE.

During the month the canvass of Cheatham, Morgan, Lawrence, and Smith Counties, in Tennessee, and Trigg County in Kentucky, has been completed. I visited the counties of Barren, Metcalf, Cumberland, Clinton, Monroe, and Allen, on the southern border of Kentucky, travelling 186 miles in an open buggy. There had been no reports from the last five auxiliaries since 1875. They had nominal existence only. The friends in Clinton were wonderfully stirred. They resolved to canvass the county on the volunteer plan. I proposed to them if they would raise one-third of the money necessary to canvass the county that our Society would donate two-thirds in books. Two responsible gentlemen pledged themselves for the amount.

My visit to the southern part of the State was a profitable one. I collected from those poor counties in cash \$71.

NEW ENGLAND.

For several years I have not been at Martha's Vineyard, and had never visited Nantucket, but have long felt the importance of doing something on those islands and in the city and neighbourhood of New Bedford. I found the friends in that section of Massachusetts glad to see me. I spent eight hours on Martha's Vineyard, and thence went on to Nantucket, where I spent a Sabbath and held a meeting of the Bible Committee, who authorized me to send them a Bible distributor. On my return I saw officials of the New Bedford Bible Society, who were urgent for me to set a time when I could visit them and help them in setting forward a Bible work in their city, and perhaps in that section of the State.

I spent the first Sabbath of the month in Cornwall, Conn., and since that the town has been thoroughly canvassed by a new but apparently excellent distributor, in the service of the Connecticut Bible Society. The second Sabbath I spent in York and Kittery, Me.; the third in Orrington and Brewer Village, where a work has since been begun.

NORTH AND SOUTH CAROLINA.

A number of ministers here informed me that they are following the spirit of my recommendations, are looking after the destitute in their fields of labour, and expect to supply them from the nearest auxiliaries. At his request, I secured a grant of Bibles from the American Bible Society for the Rev. John B. Adger, D. D., of Anderson County, S. C., and I am sure they will be judiciously used in his region and a prompt report made. I procured a similar grant to be used by Rev. J. P. Marion among the coloured people of Chester and Fairfield Counties, S. C., and he writes to me that the re-

sults are, so far, more gratifying than he expected, and that he hopes to make a cheering report soon.

Seven colporteurs are now in commission on my field, but only one of them is employed in South Carolina, for the reason that little can be done there until the staple crops are matured; for no other people on the continent, equally respectable and industrious, are in such financial straits as are the citizens of that State. The colporteur labouring there, though in the grain region, reports that the necessity for selling for cash greatly limits the sale of Bibles. And there are people who want the word and cannot now pay money for it, yet do not regard themselves as subjects for donations. In accordance with my own judgment and that of friends in South Carolina, I have deferred general work there until cotton-picking has fully commenced, and am preparing to have then a good force of local agents. Another consideration leading to this conclusion is the fact, that in important and destitute parts of South Carolina the canvass cannot be conducted until after the danger from malarious diseases has passed. I will add in conclusion, that I am aiming to have distributors at work where they are most needed; that some of them are now and others will be in places where Bible colporteurs were never seen before. The Lord willing, many a wilderness and solitary place on this field will soon be made glad for the oracles of eternal truth.

OHIO.

Fulton County Bible Society, Ohio, has undertaken the canvass of Warren, the county seat and central place of the society. There are four churches in the place co-operating in the Bible work. Each church is responsible for the canvass of one-fourth part of the city, but representatives from each church co-operate in each district performing the work. After the city is canvassed the other parts of the auxiliary are to be undertaken. A good work may be expected, for it is entered upon energetically, under the leadership of Rev. C. N. Pond. There are many places where churches could thus unite with the auxiliary society in this good work and be blessed in doing it, and greatly advance the cause of Christ.

Hocking County Bible Society, Ohio, has undertaken a thorough canvass of its entire field by a competent canvasser. No such work has been done here for ten years past, and then only part of the county was canvassed, the work having been suspended for want of funds to meet expenses. In twelve days' work our agent reports visiting 404 families, and finding 60 destitute of the Scriptures. He supplied 59, besides supplying 44 individuals.

Crawford County Bible Society, Ohio, successfully inaugurated the volunteer plan of Bible work last year, under the lead of its able and deeply interested president, James Lewis, Esq., of Bucyrus. This year the officers of the society and pastors of the churches are sustaining their president in an effort to secure work in the few townships that did not report last year; and to continue and improve upon the work done by those that did report. Circulars have been freely sent throughout the country, and the personal visitations of the president promise a gratifying result. The friends themselves are sanguine, and hence a good report may be expected.

OREGON.

During the last month I visited Union, Baker, and Grant Counties in Eastern Oregon, and held Bible meetings at Le Grande, Baker City, and Cañon City respectively. These meetings were tolerably well attended and a good degree of inter-

est manifested. I called on a good many ministers and friends of the cause, securing some contributions and many words of encouragement. The Bible cause has shared proportionately with other benevolent causes at the points which I visited.

I also attended the Oregon Methodist Episcopal Conference which met at Seattle, W. T., August 29th. Resolutions favouring the American Bible Society were adopted.

TEXAS.

August was a rainless month in Austin, and the like has not happened for twenty years—so says the weather reporter. The drought and the worm have cut short the crops, which were so promising in the early part of the season.

I visited nine counties in the northeast part of the State. Most of the auxiliaries in them have held no public meetings since their organization, and a number of them have received no visits from a District Superintendent for three years. The depositories are very poorly supplied with books, a few only of the costlier and cheaper kinds remaining on hand. Most of the auxiliaries visited have fallen into debt from selling on credit and the failure of depositories. The introduction of railroads during the past six years has broken up many of the old settled towns, and has scattered organizations of every kind. New villages are forming slowly along the railroad lines. Many of the older inhabitants are seeking homes farther west. There is very little money in circulation at this season, and but little business transacted. An air of indolence pervades the country, and all seem inclined to take life easily and keep cool. I held an annual meeting of Kaufman County Bible Society on the 5th, and of Upshur County Bible Society on the evening of the 8th. The attendance was good.

WEST VIRGINIA.

I tell the citizens here that the American Bible Society is and has been as friendly to Richmond as to Washington, so far as our economical and charitable work is concerned.

Four-fifths of the freedmen have no Bible, and most are very anxious for one and can read some. I carry the Bible into every cabin. The county seats do almost all that is done for the poor of the counties, and deserve all the encouragement the Parent Society can afford.

The Berkeley County Bible Society held its anniversary last Sabbath evening, and my proposition was accepted to canvass the whole city (Martinsburg) this week, provided I would canvass two-fifths of the city. I hope to complete my portion tomorrow.

TRIGG COUNTY BIBLE SOCIETY, KY.

Having completed the canvass of above county as Bible agent, I now submit the result of my labours to the people of that county:

Number of families visited, whites, 1,445, coloured, 395, total, 1,840; found destitute of the Scriptures, whites, 217, coloured, 167, total, 384; supplied by agent, whites, 146, coloured, 96, total, 242; individuals supplied, 176. Number of copies of Scripture sold, 463, worth \$275 70; copies donated, 63, worth \$9 15; contributions received, \$35 30; expenses incurred, \$11 40; miles travelled, 1,318; days of actual service, 77½.

The canvass of this county has been a very pleasant one to the agent. He has been so kindly and hospitably treated by the people generally, that he will ever remember his work of faith and labour of love among the good people of Trigg

County. I found them clever, kind, hospitable, moral, anxious for the Bible, and able and willing to pay for it. I have not done so well in sales in any portion of the country, in the entire eight counties I have canvassed elsewhere.

The above are extracts from the report of Mr. William Kay, after finishing his work in Trigg County. A resolution commendatory of Mr. Kay's zeal and efficiency was adopted by the county auxiliary.

NODAWAY COUNTY BIBLE SOCIETY, MO.

The annual meeting of this auxiliary was held at the First Methodist Episcopal Church, in Maryville, Mo., June 3d, 1877:

The treasurer reported the receipts from books sold during the year as \$44. Receipts from collections and donations, \$11 30. Number of destitute persons supplied, four; Sabbath schools supplied, two; children and others supplied, six.

Rev. S. W. Thornton was introduced by the president, and delivered an address upon the beneficent influences of the Bible, which was listened to by an attentive audience. The president, Rev. A. D. Workman, followed with a brief incident illustrative of the address, and presented the claims of the Society to the congregation for a contribution, which was responded to by a donation of \$5 05.

SOMERSET COUNTY BIBLE SOCIETY, N. J.

The following account of the proceedings at the annual meeting of the above society is abridged from the excellent report printed at length in the "*Weekly Fredonian*," New Brunswick, August 16th:

Those of the people of Somerset County interested in the subject met on Tuesday (August 14th), in the Presbyterian Church of Bound Brook, to celebrate the sixtieth anniversary of the organization of the county society. These meetings have always been distinguished for their size and the enthusiasm manifested therein by the people of the county. The late assemblage was no exception, for during the whole day, from 10.30 A. M. to 4 P. M. the church of which Dr. Baldwin is pastor was filled to overflowing. During these occasions it is the custom of all the prominent churchmen and women to "turn out." The leading ministers are always present, and are accompanied by the leading farmers and families of the different townships. The neighbouring counties, especially those of Middlesex, Mercer, and Hunterdon, are also generally well represented. This rule was also observed on Tuesday. Rev. Dr. Sheldon, the representative of the American Bible Society, was present, as he always is at the meetings of the county societies. So also were all the old ministerial landmarks of the county, including Drs. Mesick, Mesler, Le Fevre, Corwin, and others, besides many of the younger ministers, Revs. H. C. Berg, C. H. Pool, John Hart. Everything possible was done by the good people of Bound Brook to make the occasion interesting. The visitors were well taken care of, and during the recess were provided by the ladies at the "meeting-house" with an excellent lunch.

Rev. Dr. Baldwin, the pastor, and Rev. Messrs.

Mesler and Berg, conducted the religious services, the last named gentleman preaching the annual sermon.

The report of the executive committee contains among items of interest, these: "Founded in 1816, the Somerset County Society reported in 1817 \$14 as the amount of total subscriptions. In 1818 the annual subscriptions had increased to \$66, and in 1819 to \$75. The largest amount collected in the county in any one year seems to have been in 1872, when \$2,135 07 were collected. In 1873, it was \$1,905 47; in 1874, \$1,933 45; in 1875, \$1,529 67; in 1876, \$1,409 33; and the amount from the whole State, \$28,855 12."

The committee on resolutions reported the following:

Resolved, That this Society re-affirms its action of last year, commending to each congregation in this county the expediency of adopting such measures as will induce each church member to become an annual contributor of at least one dollar to its funds.

Resolved, That the executive committee be directed at their discretion to procure a suitable person or persons to explore the county, and supply the destitute with copies of the word of God, as five years have elapsed since the last canvass, and it is probable that there are a number of new families without the sacred volume.

The treasurer, Dr. Mesick, to whom representatives of the various contributing churches had, during the day, given their subscriptions for the present year, reported that twenty-one churches had reported, and from these he had received \$1,115 34, leaving six churches yet to be heard from.

HUNTERDON COUNTY BIBLE SOCIETY, N. J.

This auxiliary celebrated its sixty-first anniversary on the grounds of the Agricultural Society, near Flemington, August 21st. The attendance, even in this region of good meetings, was unusually large. The exercises continued through the morning and afternoon, and were of an interesting character. Some four hundred carriages and other vehicles were drawn up near the grounds, and it was estimated that nearly two thousand people shared in the celebration. The address of the president, George P. Rex, M.D., was able and appropriate, and gave much satisfaction, as did also that of Hon. John T. Bird. Both held the attention of the vast audience throughout. W. W. Marsh, Esq., represented Morris County, and Rev. Mr. Hart, Somerset County, in cheerful reports.

The treasurer reported the receipts for the past year from the different churches of the county and from sales of Bibles, to be \$1,050 53. Books were donated to the different churches and from the depository at Lambertville to the amount of \$221 56. A pleasant feature of the financial statement was an item of *jurors' fines* at the courts, usually spent for "refreshments," but of late years in that county turned over to the treasury of the Bible Society.

Among the resolutions passed on this occasion were these:

Resolved, That while we appreciate the many commentaries and other helps to the understand-

ing of the Bible, we should be on our guard against their superseding the study of the Bible itself; and while we appreciate the benefits that have come from the International Lesson Leaves, on detached passages of the Bible, we should not neglect the consecutive study of the different books of the Bible; and we urge upon Sabbath schools, and other educators, such consecutive study.

Resolved, That as it is some years since the county was re-supplied with the Bible, the board of managers are directed to renew the work of thorough distribution of the Bible among our people, on what is termed the volunteer plan, recommended by the American Bible Society.

LA CROSSE COUNTY BIBLE SOCIETY, WIS.

The twenty-fifth annual meeting of this auxiliary was held during September last, at La Crosse, Wis. An interesting account of the organization of the society in 1852 was presented, and after the reading and adoption of the reports of the treasurer and secretary, the Rev. E. Y. Garrette spoke for some twenty minutes on Bible study, and this as making necessary Bible distribution; for if we love the Bible we will give it to others. His remarks were interesting and profitable; and were followed by Rev. J. I. Smith, in a short but good speech introducing the Rev. Mr. McQueston, of Winona, who gave an able address upon the Bible as a basis of character for a nation.

There were \$217 36 worth of Bibles sold at the depository during the year. The total collections from the churches connected with the depository amounted to \$57 46. During the year the society has employed two canvassing agents for the first, second, and fourth wards of the city, who visited 827 families and places of business, finding fifty-seven families destitute of the Scriptures, of whom thirty were supplied by actual donation, and some others at a reduced price. It was resolved to do a vigorous work the coming year.

INCIDENTS OF BIBLE WORK IN THE SOUTH.

The following are extracts from a letter sent to District Superintendent Wiley, of North and South Carolina:

I have laboured under several difficulties this month that I will not have to contend with in the next. In the first place, money was very scarce indeed; and in the second place, the tax-collector was making his round in the county, gathering what little money there was.

I am assured by many good people that as soon as they can gather fodder, peas, etc., they will sell for money to buy Bibles. Everybody is pleased with the price of the books, and I could have sold at nearly every house but for the cry—no money! These poor mountain people seem anxious to get the blessed word, and some would even offer to trade chickens or anything they had for a Bible or Testament.

I find more destitution among the coloured people than among the whites, but there are white families without the Bible. One man, who had a family, but not a Bible in his house, said to me (after I had spent some little time talking with

him and it being near night), "Mister, you would not like to stay all night with a man who had no Bible in his house?" I told him plainly that I would not, as I did not know of ever having slept in a house without God's word in it. He was very poor, and I gave him a small Bible; he shed tears of gratitude. I can assure you I enjoy the work exceedingly, and have spent some happy seasons since I have been in it. Although my sales have been small and not very encouraging, I feel benefited spiritually by seeing others benefited.

BIBLE DISTRIBUTION BY SUNDAY SCHOOL MISSIONARIES.

Sunday schools, if they are Bible schools—as they ought to be—most naturally excite and increase a love for the Bible, and a desire to possess the word of God. So we find it.

A missionary of the American Sunday School Union, in Missouri, writes: "I have distributed more Bibles and Testaments during this month than in any other month since I became a missionary. The people are beginning to want to read the Scriptures for themselves, because of the perplexities caused by uneducated ministers blowing every wind of doctrine."

AMERICAN SEAMEN'S FRIEND SOCIETY.

DEAR SIR:—I enclose a receipt for invoice of Bibles donated to this society. I believe your noble Society has furnished a Bible for each of over six thousand loan libraries afloat, containing more books than the Astor Library. More than a thousand hopeful conversions have been reported in this connection. The promise is verified, "My word shall not return unto me void."

Very truly yours, L. P. HUBBARD.

Miscellaneous.

A WORD FOR THE RECORD.

We trust that a friend in the New Jersey Conference utters the sentiment of many when he writes:

Your *Record* is increasingly interesting to me, and I read it with a relish and zest which refreshes me. The speeches of able ministers about the Bible on the first pages are glorious, heart-stirring, and strengthening, and the reports of colporteurs in foreign countries are to me exceedingly interesting and profitable; many valuable pieces in the *Record* I cut out and preserve for my *scrap-book* for future reference. I get information from it that I get from no other print, about the spread of the Bible in foreign and heathen lands.

May heaven bless the American Bible Society and all its officers, for they are doing a glorious work for our sin-cursed earth, in spreading the hallowed word over our own and other countries.

J. A.

PRAYER AND BIBLE UNION.

A Presbyterian missionary in a western field writes as follows:

Having been most strongly impressed, since I

came here, with the fact that the low state of spirituality in this community is owing to the neglect of the study of God's word (it is most shamefully neglected), I have organized a Prayer and Bible Union, in imitation of a similar organization in England. The subscribers to this Union agree to read, reverentially, the same chapters in the Bible day by day, to wit, one chapter in the Old Testament in the morning, and one chapter in the New Testament in the evening. Those so inclined (not to exclude the worldling), further agree, before or after each reading, to ask God's blessing on his word, and to engage in prayer every Sabbath morning for all the members of the Union. We started on the 4th of September with the first chapter of Genesis in the morning, and the first chapter of Matthew in the evening, having organized with about twelve members. The thing is in its infancy, and not yet as fully organized as we wish to have it. Several more have joined us, however, and it is doing much good thus far. We are hoping and praying for a large result. As yet it has mostly reached those who are Christians, and is by them highly prized. Even Christians would let days slip by without reading the word; now these same persons look forward with joy to the time set apart for that exercise. God grant that many outside the pale of Christianity will join us, and the Bible become truly an open book.

J. C. B.

THE BIBLE.

BY MRS. ELIZABETH R. DUNBAR.

Poised between earth and heaven, 'tis loftier edge
Is swept by angels' wings;
And yet so low it swings,
A little child may touch its secret springs.

All the glad songs of earth, or sea, or sky,
Wake not the joyful strain,
Or give such sweet refrain,
To soothe an aching heart, or bed of pain.

The poet sweeps afar on fancy's wing;
But here our thoughts may rise,
Beyond ethereal skies,
Still on, and on, when Nature faints and dies.

Towering where earthly wisdom cannot reach,
And yet so simply clear,
Sublimest truths appear,
The wayfarer with confidence draws near.

There may be gathered with a skilful hand
The fairest things of earth;
But oh, their traller birth,
Stamps them for ever with a meaner worth.

Nations and kings may utter their behests;
This voice, though small and still,
Softer than murmuring rill,
Can away with readier might the human will.

Love, born of earth, may shroud itself in tears,
But this love never drew
A veil of sombre hue,
But what some promise sweet might struggle through.

Afar its healing flows, yet oh, how near!
How wide, yet deep within,
Covering all space of sin,
Along the track where human step hath been.

From darkest border up to heaven's bright verge,
From desolate shore of gloom,
To hope's perennial bloom,
It floods with light the cradle and the tomb.

—American Messenger.

THE ARABIC SCRIPTURES IN AFRICA.

From the address of Bishop Crowther, at the seventy-third anniversary of the British and Foreign Bible Society, we make the following extracts:

I have to go amongst the Mohammedans, who are very wise people in our country. They are a book people; they have been priding themselves for a long time because they are able to read. On my visit to them I took Arabic Bibles with me, which I also got from this society, but I was very cautious not to distribute them promiscuously to any person who wanted them. I hold the Bible sacred. I kept four copies in our station, on the shelf, so that converts might come and refer to portions of Scriptures. Some of the Mohammedan priests used to come and read them, but we found that they did not sufficiently understand what they read; so I told my fellow-labourers to mark out the most important verses, such as the third chapter of St. John's Gospel, the fourteenth chapter of St. John, and the first chapter of St. Luke, such things as bore upon the birth, conception, and the sonship of Jesus Christ, and the second Psalm. Whenever they want to read we just open the Scriptures and watch them, and when they have read we ask them what it means. We have our English translation with us, and we can detect how far they understand the Arabic Bible. On one occasion one of them sat down and opened the Arabic Bible, which he admired very highly. He happened to open in Exodus, where he saw something about precious stones for the ephod. I glanced at the passage, and when he had finished I asked him, "What does that mean?" He looked up and said, "I see in that book there is one stone mentioned, and when that stone touches a thing it becomes gold." I said, "My dear friend, that is according to your own idea." They were in the habit of writing scraps of the Koran in order to give them good luck, and they had the idea that when they took certain passages and attached them about their persons, they would act as charms. So I said to myself, "Now, that man is mistaking the Scriptures; he will misinterpret them and make bad use of them, and it will not be safe to put the Scriptures into the hands of these people." So, whenever they came to us we would point out certain verses for them to read, and in that way we gradually got them to attend our places of worship, where we preached to them in their own language. In that way we have succeeded so well, that when we had to enlarge our place of worship the heathens and Mohammedans contributed to the expense, and when it was opened no less than 300 persons, heathens, Mohammedans, and Christians, attended.

Another king I took a copy to, and he read it, and appreciated it; but at my last visit he made a very long face and said, "My great Sultan has sent to ask me for this fine book, which he has heard I possess, and I do not wish to send it." I said, "I am very sorry. What are you going to do?" He said, "Messengers are here, but I do not wish to send it, and I do not know how to refuse it." I said, "My friend, if the Sultan wants a copy of the Arabic Bible, when I come next year I will bring him one. Will you tell him that?" He did not tell me whether he would or not. There was with me a young man from Sierra Leone who could read Arabic. He had his common Arabic Bible with him, and he and the king sat down and read it together. I came away and returned to our station. This young man Jacob afterwards came

back and said, "The king was obliged to send his Arabic Bible to the Sultan." I said, "Oh, indeed!" Jacob said, "But in order that the king might not be without a copy, I have left mine with him until such time as you take him another one." I said, "Well, Jacob, that is very noble of you;" and I gave him one for himself. When I returned to the river next time I took two copies with me, and replaced the king's, and told him that if any other Sultan wanted a copy he could give him it.

There was one priest among these Mohammedans who was very superstitious; he was so superstitious that he was in the habit of writing scraps of paper and deceiving the people everywhere. If they wanted to go to war, he would write a passage from the Koran in order to give them success. When I saw what use he was making of the scraps of the Koran, I thought that if he got hold of our Bible he would make the same sort of use of it, especially when he read of the success of King David and of Joshua, and that he would copy those passages out and write them down, and say that the people who carried the scraps would be sure to be successful in war, and he would thus get plenty of money. I would not give him our Bible. He begged me to do so, but I said, "No." I said, "Will you make use of it?" He said, "Yes." I said, "I don't believe you. I told Mr. John, who has just gone out at that door, if he wants to read the Bible to come and read it here, but do not let him take it away." That went on for about six years, till last year, before I came away, this man was so earnest and desirous to purchase a copy of the Bible that he begged Mr. John to get the bishop to let him have one, and promised that he would not make bad use of it. I said, "Send for him to come to me." He came at night like Nicodemus, and his sons with him, and he sat down. I said, "You have asked me to give you a Bible for a long time. Will you tell me whether you will make a good use of it?" He said, "Certainly." I said, "Will you read it?" He said, "I will read it." I said, "Now I take you at your word. Here is an Arabic Bible; read it, and may God bless you." And the man prostrated himself on the ground, and thanked me for it. In this way I like to circulate the Bible among the ignorant people, so that they may make good use of it and read for themselves the gospel of salvation, and not make a fanatical use of it.

COMFORT FROM THE SCRIPTURES.

If Christian parents could only realize the blessing that would come to their children by the constant daily use of the Scriptures, they would not so sadly neglect their duty in this respect. A mother, whose remembrance to-day is a constant *benedicite*, required her children to read a portion of Scripture every day as soon as we could read understandingly; and through all the vicissitudes of an unusually varied life I have blessed her again and again for leading us to this fountain and compelling us to drink. When alone on life's misty mountain tops, we have read Job and walked among the stars; when heart-sick and weary we have turned to those last chapters of Revelation, and read of the glories of that country in reserve for the finally faithful, our souls have been almost oppressed by the glory to be revealed, and we have mounted up as eagles in haste for the day.

That it is sometimes said, "You can prove

almost anything from the Bible,"—though it is untrue—proves the vast variety it contains. No purer joy, no sweeter comfort, to be found this side of heaven than those precious words convey! It is heaven's reveille sounding the morning call to duty. How can parents loving their children withhold this most precious boon? How can they fail to unfold its precious pages in their sight, and fill their ears and hearts with its undying music? We have seen those suffering mortal anguish, but comforted into quiet by the sweet assurances of the twenty-third Psalm, that voice from the hither side of the Jordan, strengthening poor souls struggling with the billows. Our sweetest hymns are but reiterations of these sacred truths and precious promises. Our finest music the rendering, the condensation of its lofty thoughts and high purposes. Art, in its various forms, has derived its best inspirations from the Scriptures, and its worthiest efforts have been attempts to embody in colours or marble the subjects of inspiration; and the best productions have been Bible trophies.

We cannot exalt our theme! We cannot exaggerate, or even correctly portray its influence. The heart that has once fed upon its bounty; the soul that has been strengthened by its strength; the faith that has become fixed by the manifestations of its truth and love; the sorrow that is sanctified; the joy that is light and gladness from the throne itself; all these only partially realize the glory that is to be revealed.—*P. H. F., in the Advance.*

POPULARITY OF THE GENEVAN BIBLE.

Many things about this version gave it immediate, wide, and lasting popularity. It was printed in Roman characters, with division into chapters and verses, as in the previous New Testament. It was not a heavy, unhandy folio like the editions of Coverdale, Rogers, or the Great Bible, but a moderate and manageable quarto. Its marginal notes were a kind of running comment—vigorous and lucid, dogmatic and practical, presenting such aspects of truth and duty as were then all but universally prized, and such political lessons as the history of England so naturally shaped and suggested. It became at once the people's book in England and Scotland, and it held its place not only during the time of the Bishops' Bible but even against the present Authorized Version, for at least thirty years. It was the first Bible ever printed in Scotland (1576-'79), and it was the cherished volume in all Covenanting and Puritan households. And it was entitled to this pre-eminence as a learned and cautious revision.

The Genevan version is often called the "Breeches Bible," from its rendering of Gen. iii. 7—"They sewed fig leaves together, and made themselves breeches." The translation "breeches" is not, however, peculiar to the Genevan, for it is the translation of "perizomata" in both the Wickliffite versions.—*Dr Eadie.*

SCRIPTURE should be committed to memory. This is an age of reading; it is not an age of retaining. The memory once did stereotyping; now it is all done in the printing-office, and very little

that we read is really our own. The Bible should be with us in the dark and when the eyes are closed; when we cannot read, when we cannot hear, when from sickness or the approach of death we are too weak to think, then, unbidden and unsought, promises and consolations from God's word should come floating into the darkened chambers of thought, and, like angels of light, they should minister to the sick and to the dying. They will not come then, unless we entertain them now. We must invite them till they are wonted with us and at home; then they will not fail to minister to us when our hand forgets its cunning and the tongue cleaves to the roof of our mouth.—*H. S. De Forest.*

Children's Department.

HUNTING FOR AMOS.

The lesson-paper is a fine thing, and useful in its way. There is but one objection to its use, and that objection arises from having the Scripture words of the lesson printed in it. At first thought this may seem an advantage. But its disadvantage is that the children form the habit of going without their Bibles, and depending entirely upon the lesson-paper for all the words of Scripture which they use. Look at a queer instance of the way in which this leads to the neglect of the Book itself. A few weeks ago, when the lesson was in the fifth chapter of Amos, a well-known Brooklyn clergyman announced that chapter to be read at family prayers. It is his custom to read, while each member of his somewhat numerous family, provided with a copy of the Scriptures, looks over the passage. The minor prophets are proverbially hard to find; and the children of the dominie, who are pretty good at finding the ordinary used books of the Bible, had slow work in turning to Amos. He, seeing their lack of handiness with Amos, at once offered a cash prize to the first one who should find the chapter, but qualified his offer by saying that it would be good only for five minutes. There was a lively fumbling through the pages. Presently one of the children bethought herself to look at the index. This brought about a successful result in four minutes and forty seconds from the time of the offer of the prize, and she won the cash. The others, however, who had not thought of referring to the index, chimed in with a chorus of, "Oh, that wasn't fair! Anybody could have done that!" Perhaps the hint may not be lost on some families who think they make good use of the Bible.

Another instance: The same dominie was once addressing the Sunday school of a \$250,000 church, an eminently respectable concern, which prided itself largely on its diligent study of the catechism. Here, if anywhere, he thought, he ought to find thorough acquaintance with the Scriptures. He had occasion to refer to Habakkuk iii. 18, and asked the children to turn to the verse, the first one finding it to read it aloud. There was a wondrous and protracted fumbling through both Old Testament and New. The scholars looked as if they would like the speaker

to relieve them by reading it himself. The teachers sat in solemn dignity, not trying to find it, for reasons best known to themselves. The dominie let all hands take their time. After some delay a small lad held up his hand in token of having discovered the place, and was told to read it. He read, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich," etc. An audible smile pervaded the assembly when it was made manifest that the nearest approach in that whole school to finding Habakkuk, was to find a passage in the Book of Revelation!—*Christian at Work.*

Bible Society Record.

NEW YORK, OCTOBER 18, 1877.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, October 4th, at half-past three o'clock, P. M., Norman White, Esq., Vice President, in the chair.

The Rev. Jacob Chamberlain, M. D., of India, read from the 55th chapter of Isaiah and offered prayer.

The Rock County Bible Society of Minnesota was recognized as auxiliary.

A valuable accession to the library was reported, including an English Bible from the Rev. J. R. Lente, and an assortment of Scriptures in the Punjabi, Hindi, and Urdu languages, printed at the Mission press in Lodiana, and forwarded by the Rev. E. M. Wherry of the Presbyterian Board.

The foreign correspondence of the month included letters from Mr. Milne, as late July 28th; Dr. Gulick, of August 6th; Mr. Blackford, September 6th; and Dr. Bliss, September 13th.

Among the letters from correspondents in other lands, submitted to the Board, were communications from Rev. A. T. Graybill and Samuel A. Purdie, of Matamoros, making report of Bible distribution in Mexico, and asking for new grants of Spanish Scriptures; from the Presbytery of Rio de Janeiro, urging a revision of the version of the Portuguese Bible; from the Valparaiso Bible Society; from the Presbyterian Mission in Syria; from the Rev. T. P. Dardier of Geneva, the Rev. M. Prochet of Geneva, and the Rev. E. C. Bissell of Gratz.

An appropriation was made to the American

Board for translation work in Japan, and sanction was given to the printing of some part of the Bible in that country, with type, in a form specially adapted to common readers. Provision was also made for the distribution of Bibles to emigrants and among destitute persons in this city and in different parts of the country, by numerous and liberal grants to auxiliary societies and to responsible persons, as well as through the Society's agents. In some parts of the South and West, its colportage work is receiving special attention at the present time. The total grants for circulation at home and abroad amount to about 53,000 volumes (including 174 for railroads and twelve volumes in raised letter for the blind). Besides this, the appropriation of funds amounted to \$2,750.

The receipts for September were \$28,492 04; copies of Scriptures issued, 48,300.

A WORD OF CAUTION.

Friends of the American Bible Society, especially pastors and superintendents of Sabbath schools, are earnestly cautioned not to entrust to an agent of the "Bible Union" funds which they design to give to this Society for promoting the circulation of the Scriptures among the freedmen at the South. The *Congregationalist* says:

Cleveland has lately been the field of operation for another agent of the American Bible Union, a society whose specialty is the publication of a Baptist Bible. The way he operated was to solicit money for sending little books made up of extracts from the Bible to the freedmen, and many, here as elsewhere, seem to have contributed, supposing they were helping to circulate fragments of the genuine Bible.

We have reason to believe that in various parts of the country, east and west, collections secured by Sabbath school pupils, with the full belief on the part of the donors that they were designed for the Bible Society, have reached another and very different destination. We do not know whether the solicitor of these funds is acting on his own responsibility or with the sanction and authority of others, but the fact has repeatedly come to our knowledge that the donors, when they gave their money, supposed that they were contributing to the funds of the American Bible Society. We would have our friends understand three things:

1. This Society does not publish any "Bible Primer" for the South, but confines its publications to Bibles, Testaments, and separate books of the Bible, all of the commonly received version.

2. While welcoming the co-operation of Sabbath schools and of youth, it does not hire their services by offering premiums for collecting funds.

3. No person of the name of W. R. Barnitz is, or ever has been, in the employ of the American Bible Society.

THE BIBLE IN RAILROAD CARS.

The public prints have already called pretty general attention to a conspicuous case of Roman Catholic contempt for the Bible. The facts appear to be that Father Grogan, a Roman Catholic priest, when riding on the Illinois Central Railroad about a month ago, threw from the window of the car a copy of the Scriptures which had been placed in the car for the convenience of such passengers as might desire to use it. The conductor's attention having been called to this act, an explanation followed, and the priest stated that his indignation had been so excited by the desecration done to God's word by obscene sketches which disfigured the fly-leaves of the book, that under the impulse of the moment he had thrown it away. On this excuse he was released from arrest after arriving at Chicago, and subsequently when interviewed by a reporter of a daily paper, he presented him with ten dollars as a help to a favourable view of the case. A day or two afterwards the Bible was recovered on the track by the roadmen of the company, and unfortunately for Father Grogan's reputation for veracity, the fly-leaves of the volume were unsullied, and the only mark revealed by a careful examination was an underscoring of a part of the second Psalm, "Blessed are all they that put their trust in him."

We rejoice to say that this is the first case of the kind which has come to our knowledge.

Summary of District Superintendents' Reports,

For the month of August, 1877.

Number of District Superintendents reporting.....	18
Number of Assistant Agents reporting.....	—
Auxiliaries, Branches, etc., visited.....	152
Anniversaries attended.....	47
New Societies and Committees formed.....	5
Sermons and Addresses delivered for the Bible cause.....	134
Letters sent.....	1,466
Miles travelled on official duty.....	17,101
Donations and subscriptions secured for the Bible cause.....	\$957 51

BIBLE DISTRIBUTION IN AUGUST BY ASSISTANT AND COUNTY AGENTS.

Families visited by them.....	28,128
Families found destitute of the Bible.....	3,333
Destitute families supplied.....	2,183
Destitute individuals supplied in addition.....	891
Number of books sold.....	4,570
Value of books sold.....	\$2,691 52
Number of books distributed gratuitously.....	2,343
Value of books distributed gratuitously.....	\$818 80

Summary of Sixty-two Annual Reports of Auxiliary Bible Societies,

Received in September, 1877.

Receipts from sales in twelve months.....	\$4,460 97
“ from collections and donations.....	3,136 52
Paid American Bible Society on book account.....	5,198 05
“ “ “ on donation account.....	421 50
Expended on their own fields.....	1,691 84
Value of books donated.....	645 53
Value of stock on hand at date.....	11,537 67
No. of these Auxiliaries reporting general operations.....	17
Collecting and distributing Agents employed.....	70
Families visited by them.....	10,877

Families found destitute.....	857
Destitute families supplied.....	561
Destitute individuals supplied in addition.....	202
Sabbath and other schools supplied.....	8

Deceased Members.

Rev. Jonathan Brace, D.D., Hartford, Ct.
Rev. James A. Duncan, D.D., Ashland, Va.
Rev. John L. Kennedy, Williamston, S. C.
Rev. William H. Lewis, D.D., Watertown, Ct.
Rev. O. Evans Shannon, East Haven, Ct.
Prof. Wm. M. Stewart, Clarksville, Tenn.
Rev. W. L. Bonner, Water Valley, Miss.
Rev. Edward Allen, Harford, Pa.
Mrs. Ella M. Hall, Piqua, Ohio.
William Morgan, Passaic, N. J.
Sarah Ransom, Quarryville, N. Y.
Mrs. Day Otis Kellogg, Brooklyn, N. Y.
John Halsey, Brooklyn, N. Y.
Mrs. Sarah Adriansce, Passaic, N. J.
Mrs. Kitty J. Alvarez, Cedar Rapids, Iowa.
Mrs. Abigail La Forge, Tottenville, N. Y.
William H. Jansen, New York.

Society Recognized as Auxiliary,

October, 1877.

With Name and Post Office Address of Corresponding Secretary.
Rock County Bible Society, Minn., T. P. Grout, Luverne.

MONEYS RECEIVED

BY THE TREASURER OF THE AMERICAN BIBLE SOCIETY,

During the month of September, 1877.

INDIVIDUAL DONATIONS.

Cash.....	\$7 64
Cash subscriptions through Agent Milne, S. A.	36 45
Collections by Colporteurs, Ark.....	20 35
Collections through Rev. T. J. Rutledge, District Superintendent, Ala.....	69 35
Collections through Rev. C. H. Wiley, District Superintendent, N. C.....	10 00
Cowing, James R., New York.....	5 00
Carr, Henry D., Topeka, Ks.....	1 00
Fisher, Mrs. Henry, New York.....	5 00
Harman, Jacob, Independence, Ind.....	1,000 00
Hodges, Mary E., Bethel Springs, Tenn.....	10 00
Keys, Mrs. L., Vinitta, Indian Territory.....	1 00
Marquand, F., New York.....	350 00
Millard, Lydia D., New Hamburg, N. Y.....	30 00
Moss, H. M., Butler, Ala.....	1 00
Pittman, S. P., Washington Co., Ark.....	1 00
Pond, A. W., Ypsilanti, Mich.....	10 00
Spencer, Geo., Deep River, Ct.....	20 00
Toros Agha, Turkey.....	4 40
Winch, Hon. A. T., Canadice, N. Y.....	6 20
Weiker, George, Bellevue, Ohio.....	30 00
	1,618 39

LEGACIES.

Arms, Mrs. Sarah W., late of New York.....	249 35
Ayrault, Allen, late of Geneseo, N. Y.....	637 20
Clapp, Salmon H., late of Hampshire Co., Mass.....	559 49
Davies, Ellen R., late of Dodgeville, Wis.....	800 00
De Witt, Jane Ann, late of Ulster Co., N. Y.....	25 00
Earnest, George, late of Baltimore, Md.....	599 92
Hinckley, Reuben K., late of Killingworth, Ct.....	160 00
Orelup, William, late of Cohoes, N. Y.....	7 00
Stewart, George, late of Goshen, Ct.....	5 00
	3,032 96

CONGREGATIONAL COLLECTIONS.

CONNECTICUT.

Middlebury, Cong. Ch.....	12 02
Plantsville, Cong. Ch.....	21 90

IOWA.

Des Moines Conference, Meth. Ep. Ch.....	33 71
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KANSAS.

Clyde, Baptist Ch.....	2 00
Junction City, German Meth. Ep. Ch.....	2 50
Leavenworth, First Meth. Ep. Ch.....	7 00
Lone Tree, Cong. Ch.....	1 40
Osaage City, Meth. Ep. Ch.....	5 15
“ “ Pres. Ch.....	5 15
Wabauunsee, Cong. Ch.....	12 00

Carried forward..... \$107 83 4,651 35

Brought forward.....	\$107 88	4,651 85
MISSOURI.		
Boonville, Meth. Ep. Ch. South.....	5 25	
Kansas City, Central Pres. Ch.....	30 00	
Lexington, Meth. Ep. Ch. South.....	5 50	

NEW HAMPSHIRE.		
Canaan, Meth. Ep. Ch.....	6 00	

NEW JERSEY.		
South Orange, Pres. Ch.....	60 00	

NEW YORK.		
Gouverneur, First Pres. Ch.....	4 00	
Hedgesville, Union Sunday school.....	7 23	
Malden, Pres. Ch.....	15 00	
New York, Free Methodist Ch.....	10 00	
Romulus, Pres. Ch.....	6 68	
Sea Cliff, Meth. Ep. Ch.....	3 53	

OREGON.		
Columbia River Meth. Ep. Conference.....	22 50	
Meth. Ep. Conference.....	6 40	

RETURNS FOR BOOKS DONATED.

Kansas Central Agency.....	23 87	
Rev. T. J. Rutledge, Dist. Sup't, Ala.....	148 55	
Rev. J. Stanger, New Buffalo, Mich.....	25 20	
Board of Foreign Missions, Pres. Ch. South.....	56 40	
Rev. E. H. Eggleston, Keeneyville, Pa.....	6 00	
Rev. John Buchanan, Boonsboro, Ark.....	10 00	
Rev. C. H. Wiley, Dist. Sup't, N. C.....	105 30	
Transylvania Co. Bible Society, N. C.....	14 00	

289 92

389 82

REMITTANCES FROM AUXILIARY BIBLE SOCIETIES.

	Bibles.	Donations.
Albany County, N. Y.....		30 00
Abbeville County, S. C.....	20 00	
Allen County, Ky.....	60 05	
Auburn, Ala.....	60	
Alabama of Montgomery, Ala.....	201 64	
Anderson County, S. C.....	59 16	
Blount County, Tenn.....	5 50	
Belle Plaine, Minn.....	5 62	
Bracken County, Ky.....	94 57	
Barren County, Ky.....	45 71	
Brookfield, Mo.....	40 27	
Battle Creek, Mich.....	50 00	
Belmont County, Ohio.....	50 00	
Cass County, Ill.....	130 65	33 00
Connecticut.....		30 30
Cedarville, Ohio.....		282 61
Clinton County, Ky.....	5 00	
Cumberland County, Ky.....	87 85	
Cheyenne City, Wyo.....	78 13	
Columbiana County, Ohio.....	45 41	
Caldwell County, Mo.....	6 25	
California.....	1,000 00	
Clinton County, Mich.....	32 53	
Caldwell County, N. C.....	28 56	
Columbia County, N. Y.....	156 65	
Cape May County, N. J.....	85 00	
Delphos and Vicinity, Ohio.....		60 00
Dutchess County, Female, N. Y.....	158 16	93 74
Douglas County, Neb.....	3 75	
Delaware.....	101 70	
Delta and Vicinity, Ohio.....	25 00	
Davies County, Mo.....	10 00	
Essex County, N. Y.....	189 28	
Ford County, Ill.....		17 00
Fulton County, Ohio.....	19 33	
Franklinton, N. C.....	20 00	
Franklin County, N. C.....	5 00	
Franklin County, N. Y.....	24 31	
Griggsville, Ill.....	248 02	2 00
Green County, Mo.....	45 73	
Grant County, W. Va.....	60	
Gaston County, N. C.....	40 38	
Greene County, N. Y.....	84 44	
Giles County, Tenn.....	15 00	
Houston County, Texas.....		43 88
Hennepin County, Minn.....	7 60	
Houston County, Minn.....	17 72	
Hart County, Ky.....	5 00	
Henry County, Ill.....	200 00	

Carried forward.....\$3,410 62 592 23 5,380 59

	Bibles.	Donations.
Brought forward.....	\$3,410 62	592 23 5,380 59
Howard County, Ind.....	40 00	
Henry County, Ind.....	70 15	
Holt County, Mo.....	3 80	
Hawaiian Evangelical Association, Sandwich Islands.....	2,294 62	
Hunt County, Texas.....	42 00	
Hampshire County, W. Va.....	50 00	
Iredell County, N. C.....	24 07	
Jackson County, Ill.....	87 10	
Jefferson County, W. Va.....	24 20	
Jefferson County, Ill.....	54 70	
Kendall County, Ill.....		64 50
Keokuk, Iowa.....	55 00	
Kansas City, Mo.....	43 33	
Kankakee County, Ill.....	35 00	
Kaufman County, Texas.....	25 20	
Kennebec County, Me.....	30 00	
Knox County, Ind.....	84 41	
Livingston County, Ill.....	136 70	49 25
Le Sueur County, Minn.....	44 83	
Laramie City, Wyo.....	59 18	
La Crosse County, Wis.....	217 17	
Lumpkin County, Geo.....	50 00	
Medina County, Texas.....	50 00	25 00
Minersville Welsh, Ohio.....	22 95	16 05
McLean County, Ill.....		19 44
Mt. Erie, Ill.....	38 55	2 00
Monroe County, N. Y.....	200 00	
Monroe County, Tenn.....	26 50	
McLeod County, Minn.....	80 04	
McLean County, Ky.....	14 55	
Metcalfe County, Ky.....	5 55	
Monroe County, Ky.....	30 60	
Meigs County, Tenn.....	17 75	
Mason County, Ill.....	89 85	
Mahoning County, Ohio.....	151 61	
Morgan County, W. Va.....	23 40	
Maryland.....	1,000 00	
Massachusetts.....	500 00	
Nassau Hall, N. J.....		12 00
Nicollet County, Minn.....	2 65	
Newburgh, N. Y.....	150 00	
New York.....	21 51	
Onondaga County, N. Y.....		30 00
Olmsted County, Minn.....	30 00	
Owen County, Ky.....	15 22	
Ottawa Welsh, Minn.....	29 42	
Overton, Texas.....	23 15	
Oregon.....	161 63	
Otsego County, N. Y.....	301 67	
Orange County, Ind.....	10 00	
Ocean County, N. J.....	85 00	
Pomeroy and Coalport Welsh, Ohio.....	16 25	43 25
Paulding County, Ohio.....	11 55	
Pulaski County, Ga.....	9 81	
Pennsylvania.....	1,000 00	
Rhode Island.....	400 00	
Ray County, Mo.....	3 70	
Rogersville, Tenn.....	2 50	
Rock Island County, Ill.....	226 00	
Somerset County, N. J.....	1,090 00	60 00
Stephenson County, Ill.....		130 00
St. Croix County, Wis.....	25 65	
Scott County, Minn.....	9 70	
Sardis, Miss.....	36 00	
South Western, La.....	300 00	
Sullivan County, N. Y.....	200 00	
Salem Bible Association, N. C.....	5 70	
Shelby County, Ohio.....	48 19	
Stark County, Ohio.....	64 75	
Scott County, Mo.....	10 20	
Stoddard County, Mo.....	82 05	
Shenandoah Welsh, Pa.....	9 55	
Spartanburg County, S. C.....	6 59	
Tirzah, N. C.....	35 00	30 00
Trigg County, Ky.....	39 05	
Union of Castine, Brookville and Vicinity, Me.....	15 10	
Utah Territory.....	67 21	
Uintah County, Wyo.....	19 46	
Union Springs, Ala.....	52 60	
Union County, Ohio.....	30 81	
Upshur County, Texas.....	11 55	1 10
Union County, Ill.....	86 00	

Carried forward.....\$13,717 61 1,074 82 5,380 59

	Bibles.	Donations.
Brought forward	\$18,71 ¹¹ c1	1,074 82
Vermont.....	500 00	5,980 59
Washington County, N. Y.....		680 00
Wayne County, Ill.....	53 70	2 00
West Steuben County, N. Y.....	118 56	
Wayne County, Mich.....	75 00	
Waterville, Minn.....	23 89	
Wood County, Ohio.....	27 56	
Webster County, Mo.....	1 55	
Wilcox County, Ala.....	20 60	
Wayne County, Iowa.....	87 00	
York County, Me.....	200 00	
	\$14,775 47	1,756 82 — 16,532 29

REMITTANCES FROM SOCIETIES NOT AUXILIARY, FOR BIBLES.

Bible Committee, Furnas County, Neb.....	8 15
" " Weber County, Utah.....	6 50
" " Carbon County, Wyo.....	9 15
" " New Florence, Mo.....	14 80
" " Chester, S. C.....	8 75
" " West Cornwall, Ct.....	29 07
	76 42

SALES BY AGENTS.

Central Agency, Ks.....	95 63
" " Ark.....	290 25
Rev. I. G. Bliss, Turkey.....	2,103 72
A. M. Milne, S. A.....	641 36
	3,130 96

Interest.....	591 29
Sale of waste material from Bindery and Printing Office.....	234 01
Rents.....	765 50
Sales at City Depository.....	1,609 33
Record.....	55
Sundries.....	221 10
	\$28,492 04

SUMMARY OF RECEIPTS FROM EACH STATE, ETC., DURING SEPTEMBER, 1877.

	Bibles.	Donations.	Total.
Alabama.....	\$275 44	218 90	494 34
Arkansas.....	290 25	31 35	321 60
California.....	1,000 00		1,000 00
Connecticut.....	29 07	288 92	307 99
Delaware.....	101 70		101 70
Georgia.....	59 81		59 81
Illinois.....	1,336 27	319 19	1,655 46
Indiana.....	154 56	1,000 00	1,154 56
Indian Territory.....		1 00	1 00
Iowa.....	92 00	83 71	130 71
Kansas.....	95 63	60 07	155 70
Kentucky.....	353 15		353 15
Louisiana.....	800 00		800 00
Maine.....	245 10		245 10
Maryland.....	1,000 00	589 92	1,589 92
Massachusetts.....	500 00	559 49	1,059 49
Michigan.....	157 53	35 20	192 73
Minnesota.....	251 47		251 47
Mississippi.....	86 00		86 00
Missouri.....	211 68	40 75	252 43
Nebraska.....	11 90		11 90
New Hampshire.....		6 00	6 00
New Jersey.....	1,258 00	132 00	1,390 00
New York.....	3,398 47	3,615 76	7,014 23
North Carolina.....	159 16	159 30	318 46
Ohio.....	513 41	481 91	995 32
Oregon.....	161 63	28 90	190 53
Pennsylvania.....	1,009 53	6 00	1,015 53
Rhode Island.....	400 00		400 00
South Carolina.....	94 41		94 41
Tennessee.....	67 25	10 07	77 32
Texas.....	151 90	69 98	221 88
Utah.....	73 71		73 71
Vermont.....	500 00		500 00
West Virginia.....	98 20		98 20
Wisconsin.....	242 82	800 00	1,042 82
Wyoming.....	156 92		156 92
Sandwich Islands.....	2,294 62		2,294 62
South America.....	641 36	36 15	677 51
Turkey.....	2,324 82	4 40	2,329 22
	\$20,047 84	8,444 20	\$28,492 04

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

WILLIAM H. ALLEN, LL.D.....	President.
REV. JOSEPH HOLDICH, D.D.....	Corresponding Secretaries.
REV. EDWARD W. GILMAN, D.D.....	
REV. ALEXANDER MCLEAN, D.D.....	
ANDREW L. TAYLOR.....	Assistant Treasurer.
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States, and requests for grants of books for distribution in our own country, should be addressed to "The Rev. ALEXANDER MCLEAN, Secretary, Bible House, Astor Place, New York."

Letters relating to the work of the Society in foreign lands, and requests for books for circulation abroad, and communications for the Bible Society Record, should be addressed to "The Rev. EDWARD W. GILMAN, Secretary, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, life memberships, and Legacies, should be addressed to "Mr. ANDREW L. TAYLOR, Assistant Treasurer, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "Mr. CALEB T. ROWE, General Agent, Bible House, Astor Place, New York."

The Board of Managers beg leave to state that it is very desirable that orders for books should be accompanied with *payment*, it being understood that the moneys are usually collected by societies previous to their purchasing books.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that *its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1877, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.